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lisher, (except those of Agents,) must be post paid.

MISCELLANEOUS SELECTIONS.

EXTRACTS. No. 2.

FROM DR. A. CLARKE'S COMMENTARY.

OBSERVATIONS ON THE BEING OF A GOD:
Deduced from a consideration of Hebrews, chap. xi. 6.—He
that cometh unto God must believe that he is: and that he is
the rewarder of them who diligently seek him.

CONTINUED.

Astronomical phenomena, very difficult to be ac-
counted for upon natural principles; and strong evi-
dences of the being and continual agency of God.

PHENOMENON I.

The motion of a planet in an elliptic orbit is truly
wonderful, and incapable of a physical demonstration
at all its particulars. From its apellation, or greatest
distance from the sun, or body round which it re-
volves, to its perihelion, or least distance, its motion
is continually accelerated; and from its perihelion to
aphelion, it is constantly retarded. From what source
this planet derived that power, which it opposes to
the solar attraction, in such a manner, that when pass-
ing from apheion to perihelion, by a continued ac-
celeration, it is prevented from making a nearer ap-
proach to the sun? And on the other hand, what
influence prevents the planet, after it has passed, by a
continued retardation, from perihelion to apheion, in
going altogether out of the solar attraction, and
comes it to return again to perihelion? In Sir Isaac
Newton's demonstration that this phenomenon is a
necessary result of the laws of gravity and projectile
motion; it is worthy of observation, that to account
for a planet's moving in an elliptic orbit, little differ-
ing from a circle, and having the sun in the lower fo-
cus, the projectile force of the planet, or the power by
which it would move for ever in a straight line, if not
retained upon without, is assumed to be nearly suffi-
cient to counterbalance the planet's gravitating pow-
er, or, which is the same thing, the attraction of the
central body.—for, the demonstration, the particu-
lars of which are too complicated to be here detailed, puts
in possession of the following facts:—if a planet be
projected in a direction exactly perpendicular to that
of the central body, with a velocity equal to what it
would acquire by falling half way to the centre by
straight motion alone, it will describe a circle round
the central body. If the velocity of projection be greater
than this, but not equal to what the planet would ac-
quire in falling to the centre, it will move in an elliptic
orbit more or less eccentric according to the greater
or less degree of projectile force. If the velocity of
projection be equal to that which the planet would
acquire in falling to the central body, it will move in a
parabola; if greater than this, in a hyperbola. Now it
cannot be demonstrated upon physical principles, that a
planet should have a certain projectile force, and no other;
or that it should have any at all: for it is a law of nature,
as demonstrated by Newton in his Principia, that all bodies
have an indifference to rest or motion, that, if once at
rest, they must remain eternally so, unless acted upon
by some power sufficient to move them; and that a body
once put in motion will proceed of itself ever af-
ter in a straight line, if not diverted out of its rectilin-
ear course by some influence. Every planetary body
has a certain projectile force; therefore, some pre-
viously existing cause must have communicated it.
The planets have not only a projectile force, but this
power is at the same time nearly a counterbalance
to gravitation, or the attraction of the central body;
so that by virtue of these powers, thus harmoniously
acted, the planets perform their revolutions in orbits
nearly circular, with the greatest regularity. It hence
follows that the Cause which has communicated just
as much projectile force as to produce so near an equi-
librium in the centrifugal and centripetal powers is
infinitely intelligent: therefore this Cause must be God.

As all the planets move in orbits more or less ellipti-
cal, when they could have been made to move in
circles by a particular adjustment of the attractive
and projectile forces; the Divine purpose must be
best answered by the eccentric orbit. The habitable
earth evidently derives very great advantage from
the elliptical orbit; for, in consequence of it, the sun
is seen or eight days of every year longer on the
northern side of the equator than he is on the southern;
i. e. from the 21st of March, when he crosses the equator
northward, to the 23d of September, when he again
crosses the equator, there are 186 days; but from the
23d of September, or autumnal equinox, to the 21st
of March, or vernal equinox, there are only 179 days.
From this circumstance the northern hemisphere,
which has pleased God should contain by far the great-
est portion of land, is considerably warmer towards
the polar regions than in similar latitudes towards the
south; where an equal degree of temperature is
needed. Circumnavigators have not yet been
able (because of the great cold of the south polar re-
gion) to proceed beyond seventy-two or seventy-three
degrees of south latitude; or, which is the same thing,
to approach to the south pole nearer than about 1200
miles; but the northern frigid zone, possessing a great-
er temperature, has been explored to within about 900
miles of the pole, i. e. to nearly eighty-two degrees of
north latitude. [TO BE CONTINUED.]

MONITOR.—No. 3.

OF TRUE DEVOTION.

How frequently do men deceive themselves by that
false religion, which St. James warns us of, chap. i.
16. Some think it consists in saying over many pray-
ers, others, in doing many outward works to the glo-
ry of God and service of our neighbor. Some place
in the continual desire of salvation, and others in great
mortifications. These things are all good, and even
necessary to a certain degree; but none of these is
the principal thing, or essence of true piety. That
which is principal, and which is sanctified, and truly devoted
to God, consists in doing his will precisely in all cir-
cumstances of life. Take what steps you please, do
what good works you will, yet shall you not be re-

warded, but for having done the will of the sovereign
Master. Although your servant should do wonders,
yet if he did not that very business which you would
have done, you would not value his performances,
and might justly complain of him as a bad servant.

That perfect devotion to God, from which
devotion has its name, requires that we should not only
do the will of God, but also that we should do it with
love. "He loveth a cheerful giver," and without the
heart, no obedience is acceptable to him. We ought
to think it a happiness to serve such a master. Let
me add, that this devotion to God, must be
habitual; we must be alike resigned to him in all cir-
cumstances, even those that are most opposite to our
views, our inclinations, and our projects; and it must
keep us in a constant readiness to part with our es-
tate, our time, our liberty, our life, and our reputa-
tion. To be effectually in this disposition, is to have
true devotion. But as the will of God is often hid
from us, there is still one step farther to make in this
renouncing ourselves; it is to do the divine will with a
blind obedience; i. e. say a blind, but judicious obedi-
ence. This is what all men are obliged to; even those,
who are most enlightened and capable to lead others
to God, must themselves submit to be led by him.

FENELON.

FROM THE METHODIST RECORD.

"UNITED WE STAND—DIVIDED WE FALL."

This is one of those self-evident truths that require
but little argument to render demonstrable to every
intelligent mind. And where men associate them-
selves together in communities, it should be held as
sacred, not merely as sentimental, or as theory, but as
matter of fact, and uniform practice. And every ef-
fort should be exerted to obtain a universal applica-
tion of the practice of it, and especially in a religious
society. As Methodists, perhaps few communities can
boast of more union of sentiment relative to the great
and important doctrines of the gospel, than ourselves,
and wherever our members are found, either in Eu-
rope or America; whether ministers or laity, there ex-
ists a congeniality of opinion. But besides these funda-
mental doctrines of the gospel, there are other interest-
ing matters, necessarily connected with our welfare as
worthy of consideration.—Associated as we are in
small communities, there are circumstances which
call for a special consolidation of interest both tempo-
ral and spiritual. "To bear each other's burdens,
and so fulfill the law of Christ." It not unfrequently
occurs that the progress of society, and the safety
and faithfulness of our members, depend upon a recip-
rocity of pecuniary interest. And "to assist each other
in business," is not among the inferior classes of du-
ties. In a member of society a mechanic, or is he
pursuing some mercantile avocation, he calculates
upon the patronage of those with whom he is associ-
ated, as a Christian, and these calculations are founded
upon an assurance that the influence of the love and
precepts of Jesus Christ actuate the hearts and prac-
tice of his brethren; and where this kind of inter-
course is properly attended to, few things contribute
more largely to produce a mutual exchange of genu-
ine friendship; while persons not members, observe
this arrangement with approbation, and exclaim "see
how these Christians love." But in societies where
this is not cultivated, very serious consequences fol-
low, and perhaps a total annihilation of the society.
Probably some excellent brother who has benevolently
assisted in sustaining the principal weight of the so-
ciety, in pursuing some business which has been sup-
ported by the calls of some friends, but which friends
from some small pecuniary deduction offered from
another quarter, gradually decline dealing with
him, and consequently his affairs depreciate until he
discovers, to his extreme mortification, he can no longer
continue in the place, and support either his family or
the church, he is therefore compelled to seek another
residence.—The result perhaps is, that a considerable
number in the society have to pursue the same plan;
so eventually absolute ruin threatens the society, it is
broken up, not being able to sustain the weight of the
charge, while the emigrants are scattered to and fro,
and have to mingle with wicked men in order to obtain
a living; and some fall into snares, while others, unable
to endure the rudeness of the shock, sink to rise no
more, and their children are left a prey to every kind
of corruption. Nor are those who are left in the origi-
nal place in a much better situation than their emi-
grating brethren; for, not capable of supporting the
expense of society, their privileges become few, and
less interesting, and are ultimately given up.—The
world, that vast vortex, swallows all. Gospel preach-
ing is heard no longer, Christian communion is lost,
and the people are left destitute of evangelical instruc-
tion, except they seek it elsewhere.

These things are by no means matters of mere specu-
lation, but the result of particular observation, arising
from real fact; and the subject calls loud for reforma-
tion, and should be warmly advocated by ministers
and people, both as it relates to sentiment and prac-
tice, but specially practice. What do our revivals
and increase avail us, if we pursue a method that in-
evitably scatters the members, thus gathered, to the
four winds of heaven.—And these observations are
most applicable to that part of the work called charges,
and particularly small ones.

Should it be said that members from these charges
emigrate into the country, and become useful in form-
ing new societies, we may reply, this is not generally
the case, and provided it was, does it constitute a prin-
ciple, or reason why we should pursue a mode alto-
gether derogatory to the first principles of humanity
and religion! Must we countenance the continuance
of a system which threatens the members of our com-
munity with ruin, and a great part of the church with
desolation! And then by way of salvo for our unright-
eous conduct attribute the whole result to Providence!
It is time for the Methodists to practice, as well
as hold good sentiments, and the best of sentiment
without regular practice is a mere baroque upon
human beings, but more particularly upon Christians.
Let our people rally round each other, and "bear each
other's burdens," and they will find this is a most ex-
cellent mode of so fulfilling the law of Christ.

OBSERVER.

New Brunswick, February.

The late Jane Taylor is deservedly considered as
among the most agreeable and instructive of British
female writers. The following, perhaps, is the most
masterly of any of the last productions of her pen,
conveying in a guise of singular ingenuity, a grave
and impressive moral.—R. L. American.

HOW IT STRIKES A STRANGER.

In a remote period of antiquity, when the superna-
tural and marvellous obtained a readier credence than
now, it was fabled that a stranger of extraordinary
appearance was observed pacing the streets of one of
the most magnificent cities of the east, remarking
with an eye of intelligent curiosity every surrounding
object. Several individuals gathered around him,

questioned him concerning his country and his busi-
ness; but they presently perceived that he was unac-
quainted with their language, and he soon discovered
himself to be equally ignorant of the most common
usages of society. At the same time, the dignity and
intelligence of his air and demeanor forbade the idea
of his being either a barbarian or a lunatic.—When
at length he understood by their signs, that they wished
to be informed whence he came, he pointed with great
significance to the sky; upon which the crowd, con-
cluding him to be one of their deities, were proceed-
ing to pay him divine honors; but he no sooner com-
prehended their design, than he rejected it with hor-
ror; and bending his knees and raising his hands to-
wards heaven in the attitude of prayer, gave them to
understand that he also was a worshiper of the powers
above.

After a time, it is said that the mysterious stranger
accepted the hospitalities of one of the nobles of the
city; under whose roof he applied himself with great
diligence to the acquirement of the language, in
which he made such surprising proficiency, that in a
few days he was able to hold intelligent intercourse
with those around him. The noble host now resolved
to take an early opportunity of satisfying his curiosi-
ty respecting the country and quality of his guest; and
upon his expressing the desire, the stranger assured
him that he would answer his inquiries that evening
after sunset. Accordingly as night approached, he
led him forth upon the balconies of the palace, which
overlooked the wealthy and populous city. Innume-
rable lights from its busy streets and splendid places
were now reflected from the dark bosom of its noble
river, where stately vessels laden with rich merchan-
dise from all parts of the known world, lay anchored
in the port. This was a city in which the sound of
the harp and the viol, and the sound of the millstone
were continually heard; and craftsmen of all kinds
were there; and the light of a candle was seen in
every dwelling; and the voice of the bridegroom and
the voice of the bride were heard there. The stran-
ger moved awhile upon the glittering scene, and lis-
tened to the confused murmur of mingling sounds.
Then suddenly raised his eyes to the starry firmament,
he fixed them with an expressive gaze on the beau-
tiful evening star which was just sinking behind a dark
grove that surrounded one of the principal temples in
the city. "Marvel not," said he to his host, "that I
am wont to gaze with fond affection on yonder silvery
star. That was my home; yes, I was lately an in-
habitant of that tranquil planet; from whence a vein
of curiosity has tempted me to wander. Often had I be-
held with wondering admiration, this brilliant world
of yours, ever one of the brightest gems in our firm-
ament; and the ardent desire I had long felt to know
something of its condition, was at length unexpectedly
gratified. I received permission and power from
above to traverse the mighty void, and to direct my
course to this distant sphere. To that permission
however, one condition was annexed, to which my
eagerness for the enterprise induced me hastily to
consent; namely, that I must there remain an in-
habitant of this strange earth, and undergo all the
vicissitudes to which its natives are subject. Tell me,
therefore, I pray you, what is the lot of man; and ex-
plain to me more fully than I yet understand, all that
I hear and see around me."

It was but a few weeks after his arrival on our
earth, when, walking in the cool of the day with his
friend in the outskirts of the city, his attention was
arrested by the appearance of a spacious inclosure
near which they passed; he inquired the use to which
it was appropriated.
"It is," replied the nobleman, "a place of public
interment."
"I do not understand you," said the stranger.
"It is the place," repeated his friend, "where we
bury our dead."
"Excuse me, sir," replied his companion, with some
embarrassment, "I must trouble you to explain your-
self yet further."
The nobleman repeated the information in still plain-
er terms.
"I am still at a loss to comprehend you perfectly,"
said the stranger, turning deadly pale. "This must
relate to something of which I was not totally ig-
norant in my own world, but of which I have, as yet,
had no intimation in yours. I pray you, therefore,
to satisfy my curiosity; for if I have any clue to your
meaning, this, surely, is a matter of more mighty con-
sequence than any to which you have hitherto direct-
ed me."
"My good friend," replied the nobleman, "you
must be indeed a novice amongst us, if you have yet
to learn that we must all sooner or later, submit to
take our places in these dismal abodes; nor will I de-
ny that it is one of the least desirable circumstances
which appertain to our condition; for which reason it
is a matter rarely referred to in polished society, and
this accounts for your being hitherto uninformed on
the subject. But, truly, sir, if the inhabitants of the
place whence you came are not liable to any similar
misfortune, I advise you to betake yourself back again
with all speed; for be assured there is no escape
here; nor could I guarantee your safety for a single
hour."

"Alas," replied the adventurer, "I must submit to
the conditions of my enterprise, of which, till now, I
little understood the import. But explain to me, I be-
seach you, something more of the nature and conse-
quences of this wondrous metamorphosis, and tell me
at what period it most commonly happens to man."
While he thus spoke, his voice faltered, and his
whole frame shook violently. His countenance was
as pale as death, and a cold dew stood in large drops
on his forehead.

By this time his companion, finding the discourse
becoming more serious than was agreeable, declared
he must refer him to the priests for further informa-
tion, this subject being very much out of his provi-
dence.

"How!" exclaimed the stranger, "then I cannot
have understood you—do the priests only die?—are
not you die also?"
His friend, evading these questions, hastily conduct-
ed his importunate companion to one of their magnifi-
cent temples, where he gladly conigned him to the
instruction of the priesthood.

The emotion which the stranger had betrayed when
he received the first idea of death, was yet slight in
comparison with that which he experienced as soon as
he gathered from the discourses of the priests, some
notion of immortality, and the alternative of happiness
or misery in a future state. But this agony of mind
was exchanged for transport when he learned, that,
by the performance of certain conditions before death,
the state of happiness might be secured. His eagerness
to learn the nature of these terms, excited the surprise
and even the contempt of his sacred teachers. They
advised him to remain satisfied for the present with the
instruction he had received, and to defer the remain-
der of the discussion till to-morrow.

"How!" exclaimed the stranger, "say ye not that
death may come at any hour?—may it not come this
hour? and what if it should come before I have per-
formed these conditions! O! withhold not the excel-
lent knowledge from me a single moment!"
The priests, suppressing a smile at his simplicity,
then proceeded to explain their theology to their at-
tentive auditor; but who shall describe the ecstasy of
his happiness when he was given to understand that
the required conditions were, generally, of easy and
pleasant performance; and that the occasional diffi-
culties and inconveniences which might attend them,
would entirely cease with the short term of his earth-
ly existence. "If, then, I understand you rightly,"
said he to his instructors, "this event which you call
death, and which seems in itself strangely terrible, is
most desirable and blissful. What a favor is this
which is granted me, in being sent to inhabit a planet
in which I can die!" The priests again exchanged
smiles with each other, but their ridicule was wholly
lost upon the enraptured stranger.

When the first transports of his emotion had sub-
sided, he began to reflect with some uneasiness on the
time he had already lost since his arrival.
"Alas, what have I been doing!" exclaimed he.
"This gold which I have been collecting, tell me,
reverend priests, will it avail me any thing when the
thirty or forty years are expired which you say, I may
possibly sojourn in your planet?"
"Nay," (replied the priests,) "but verily you will find
it of excellent use so long as you remain in it."
"A very little of it shall suffice me," replied he,
"for consider how soon this period will be past; what
avails it what my condition may be for so short a season?
I will betake myself, from this hour, to the grand
concerns of which you have charitably informed me."
Accordingly, from that period, continues the le-
gend, the stranger directed himself to the performance
of those conditions on which he was told, his future
welfare depended; but in so doing he had an opposi-
tion to encounter wholly unexpected, and for which
he was even at a loss to account. By thus devoting
his chief attention to his chief interests, he excited the
surprise, the contempt, and even the enmity of most
of the inhabitants of the city, and they rarely men-
tioned him but with a term of reproach, which has been
variously rendered by all the modern languages.

Nothing could equal the stranger's surprise at this
circumstance, as well as that of his fellow-citizens ap-
pearing, generally, so extremely indifferent as they did
to their own interests. That they should have so
little prudence and forethought as to provide only for
their necessities and pleasures for that short part
of their existence in which they were to remain in this
planet he could consider only as the effect of disorder-
ed intellect, so that he returned their incivilities to
himself, with affectionate expostulation, accompanied
by lively emotions of compassion and amazement.
If ever he was tempted for a moment to violate any
of the conditions of his future happiness, he bewailed
his own madness with agonizing emotions; and to all
the invitations he received from others to do any thing
inconsistent with his real interests, he had but one an-
swer—"Oh!" he would say, "I am to die—I am to die."

OH DEATH! DEATH! DEATH!

When the plague was in London, and multitudes
died every day, as a gentleman was passing along the
street a woman threw up a sash, and in agonies of dis-
solving nature shrieked out those heart rending words,
"O death, death, death!" What her situation was,
or what became of her, we know not; but the proba-
bility is that she was unprepared for this sudden and
awful transition from time to eternity; and that the
agonies of her soul and body wrung those dreadful
words from her lips. Oh dreadful is the death of the
wicked. My soul shudders at the thought. They
look back upon a life of sin and folly; a life spent in
forgetfulness of God and eternal realities; and for-
ward upon an eternity of woe and misery, and feel
that they richly deserve it. Already have the
pains of hell got hold upon them. Already do they
feel the gnawings of that worm that never dies. In
such an hour, O sinner, what can support you? where
will you, Oh! where can you fly? Such an hour is hast-
ening upon you. Such an awful end awaits every
impenitent careless soul! Let those awful words ever
be sounding in your ears, "In a moment they shall
die, and the people shall be troubled at midnight."
"In such an hour as ye think not the son of man com-
eth." And O, seek the Lord while he may be found.
Well may every pious heart dissolve in pity towards
those wretched creatures, that will have no mercy up-
on themselves, but cry peace, peace, till sudden des-
truction cometh. And well may their hearts dissolve
in gratitude and praise to Him who hath taken away
the sting of death, and who at last will enable them to
say, "O death where is thy sting?"—Ch. Mirror.

LOVE TO GOD.

It is necessary that men should be deeply impressed
with just notions of the object of their worship, particu-
larly that he is the only true God, the Maker of all
things, and the possessor of all perfection, to whom
there is not any being equal, or like, a second in or-
der that they may apply themselves, with the utmost
diligence, to obey his precepts, the first and chief of
which is, that they give him their hearts. God is
transcendently amiable in himself; and by the bene-
fits he has conferred on us, hath such a title to our ut-
most affection, that there is no obligation that bears
any proportion to that of loving him. The honor ac-
signed to this precept proves, that piety is the noblest
act of the human mind, and that the chief ingredient
in piety is love, founded on a clear and extensive view
of the Divine perfections, a permanent sense of his
benefits, and a deep conviction of his being the sover-
eign good, our portion, our happiness. But it is es-
sential to love, that there be a delight in contempla-
ting the beauty of the object beloved; that we fre-
quently, and with pleasure, reflect on the benefits
which the object of our affection has conferred on us;
that we have a strong desire of pleasing him; great
fear of doing any thing to offend him, and a sensible
joy in the thought of being beloved in return. Hence
the duties of devotion, prayer and praise, are the most
natural and genuine exercises of the love of God.—
Moreover, this virtue is not so much any single ac-
tion, as the continual bent of all the affections and
powers of the soul. In which light to love God, is as
much as possible, to direct the whole soul toward God,
and to exercise all its chief faculties on him as its chief
object. But the beauty and excellence of this state of
the mind is best seen in its effects; for the worship and
obedience flowing from such an universal bent of the
soul toward God, is as much superior to the worship
and obedience arising from partial considerations, as
the light of the sun is to any picture of it that can be
drawn. For example, if we look on God only as a
stern law-giver, who can and will punish our rebellion,
it may indeed induce an awe and dread of him, and as
much obedience to his laws as we think will satisfy
him, but can never produce that constancy in our du-
ties, that delight in it, and that earnestness to do it in
its utmost extent, which are produced and maintained
in the mind by the sacred fire of Divine love, or by the
bent of the whole soul toward God; a frame the most
excellent that can be conceived and the most to be de-
sired, because it constitutes the highest perfection
and happiness of the creature. MACKNIGHT.

VARIOUS DENIALS OF CHRIST.

Does the intemperate man suppose that by merely
professing himself a Christian, he acknowledges
Christ? If he does, he is ruinously mistaken. Every
act of intemperance cries out in a louder language
than Peter's, "I know not the man." Does the blas-
phemer, the common swearer, or the Sabbath breaker,
imagine that because he is born in a Christian coun-
try, he has any connexion with Christ? If he does he
is fatally wrong. Every time he blasphemes, or
curses, or breaks the Sabbath, he cries out in a louder
language than Peter's, "I know not the man." Or
does he who cheats or defrauds his neighbor, cherishes
malicious designs against him, and intends if he can, to
do him a private mischief, suppose that he has any
connexion with Christ? All his thoughts, all his ac-
tions, are continually crying out, "What is Christ to
me?—I know not the man."

"He that hath ears to hear, let him hear."

A certain Mr. B—, although a noted infidel, and
scourge at every thing serious, was a constant attendant
at his own parish church. He led the choir in sing-
ing, and it was an uncommon love for this science,
that induced him to attend on public worship. Deter-
mined, however, not to profit by the hearing of the
word, it was his constant custom as soon as the ser-
mon was to be delivered, to rest his head between his
hands, stopping his ears closely, and thus continuing
till the close of the discourse.

One Sabbath day, while thus sitting, having ears
and hearing shut, a large fly settled on a sore which it had
on his nose, and tickled it to a degree of painful irri-
tability. Mr. B— bore it some time with the fortitude
of a stoic, till the exquisite pain obliged him at length
to remove one hand from his ear to drive away the
tormentor. He did so, and at that critical moment
the emphatic words, "He that hath ears to hear, let
him hear!" uttered by the preacher, reached his hear-
ing, and by God's will touched his heart. He listen-
ed attentively to the remainder of the sermon, which
was an awakening appeal to the sinner. He felt that
he was lost, and rested not, till after much sorrowing,
he sought the Lord, and happily found him to be pre-
cious to his soul.—Christian Gazette.

FROM THE BRUNSWICK (MAINE) BAPTIST HERALD.

REMARKABLE PROVIDENCE.

The following interesting circumstance, which oc-
curred in this town a few years since, may be relied
on as a fact, as the writer received it from the party
concerned.

The family of a pious woman was reduced by pov-
erty almost to a state of starvation. Her husband had
been for some time confined to his bed by sickness,
and she, having her time taken up by attention to him,
had been unable to provide for herself and children.
One evening when they had ate their last morsel, not
even so much as a potatoe being left for their next
meal, the good woman, borne down with fatigue and
sorrow, knelt in presence of her little innocents and
laid her case before the Lord. While praying she felt
an unusual degree of confidence in Him, who alone
knew her distress. This produced a calm and peace-
ful frame of mind, and in this state she, with her fam-
ily, retired to rest. At a late hour in the night a per-
son knocked at the door and asked, if they were in
bed? The woman answered in the affirmative and
desired to know who was at the door? On being told,
"a friend," she arose and went to the door, where, to
her surprise, she was presented with nearly a week's
provisions for herself and family. The person left her
without giving a reason for his appearance at so late
an hour, and only requested that she would say some-
thing about the matter. She was the more astonished
as it came from a source she least expected. Her
gratitude can be more easily conceived, than expres-
sed. God grant that this remarkable providence may
be made a blessing to all such as are in want, and that
they may receive grace to trust in him, who is not un-
mindful even of the lily of the field, and without whose
notice not a sparrow falleth to the ground.

PROVIDENTIAL GUEST.

A widow at Dort in Holland, who was very indus-
trious, was left by her husband, an eminent carpenter,
with a comfortable house, some land, and two boats
for carrying merchandise and passengers on the canals.
She was also supposed to be worth about ten
thousand guilders in ready money, which she employ-
ed in a hempen and sail cloth manufactory, for the
purpose of increasing her fortune, and instructing her
children, a son and two daughters, in useful branches
of business.

One night about nine o'clock, in the year 1789, a
person dressed in uniform, with musket and broad sword,
came to her house and requested lodging. "I let no
lodgings, friend," said the widow, "and besides, I
have no spare bed, unless you sleep with my son,
which I think very improper, on account of your be-
ing a perfect stranger to us all." The soldier then
showed a discharge from Dietrich's regiment, signed
by the major, who gave him an excellent character,
and a passport from Comte Maillebois, governor of
Breda. The widow, believing the stranger to be an
honest man, called her son, and asked him if he would
accommodate a veteran, who had served the republic
thirty years with reputation, with part of his bed.
The young man consented; the soldier was accord-
ingly hospitably entertained, and at a seasonable hour
withdrew to rest.

Some hours afterwards, a loud knocking was heard
at the street door, which roused the soldier, who moved
softly down stairs, and listened at the hall door,
when the blows were repeated, and the door almost
broken through by a sledge, or some heavy instru-
ment. By this time the widow and her daughters
were much alarmed by this violent attack, and ran
almost frantic through different parts of the house, ex-
claiming, "murder! murder!" The son having joined
the soldier with a case of loaded pistols, and the
latter screwing on his bayonet and fresh priming his
piece, which was charged with slugs, requested the
women to keep themselves in a back room out of the
way of danger. Soon after the door was burst in, two
ruffians entered, and were instantly shot dead by the
son, who discharged both his pistols at once. Two
other associates of the dead men immediately returned
the fire, but without effect, when the intrepid and val-
iant stranger, taking immediate advantage of the dis-
charge of their arms, rushed on them like a lion, ran
one through the body with his bayonet, and whilst the
other was turning away, lodged the contents of his
piece between his shoulders, and he dropped dead on
the spot. The son and the stranger then closed the
door as well as they could, reloaded their arms, made
a good fire, and watched till daylight, when the weav-
ers and spinners of the manufactory came to resume
their employment, who were struck with horror and
surprise at seeing four men dead on the dunghill ad-
joining the house, where the soldier had dragged them
before they closed the door.

The burgomaster and his syndic attended, and took

the deposition of the family relative to this affair. The bodies were buried in a cross road, and a stone erected over the grave with this inscription:—"Here lies the remains of four unknown ruffians, who deservedly lost their lives in an attempt to rob and murder a worthy woman and her family. A stranger who slept in the house, to which Divine Providence undoubtedly directed him, was the principal instrument in preventing the perpetration of such horrid designs, which justly entitles him to a lasting memorial, and the thanks of the public."

The widow presented the soldier with one hundred guineas, and the city settled a handsome pension on him for the rest of his life.

"OUP EARTH PEACE—GOOD WILL TOWARDS MEN."



WEDNESDAY, MARCH 16, 1825.

AMERICAN TRACT MAGAZINE.

We are happy to hear that this useful and entertaining little work meets with a degree of patronage from a discerning public, which it justly merits. Already has the society been called to reprint the four first numbers; and the demand is rapidly increasing. A Methodist minister in Missouri, observing a notice of the Tract Magazine in the Herald, some weeks since, took occasion to read the same in his congregations, and the consequence was, that an order was immediately despatched to the publishers for seventy-five copies. We hope this instance of successful exertion on the part of one preacher, will stimulate hundreds to go and do likewise. That preacher who contents himself with meeting his congregations at stated seasons, and merely administering the public ordinances of religion, may succeed in quieting his conscience, and may pass through life with ease, and a degree of worldly honor; but is he not in danger of being classed with the "wicked and slothful servant," in the day of judgment?—We hope the preachers in the Methodist connexion, who are so frequently changing their sphere of labor, will have the satisfaction of reflecting, that the tracts, magazines, and religious papers, introduced by them into the families of their charge, will cheer the hearts of hundreds of the followers of the Lamb, and carry weekly though silent admonitions to the hearts and consciences of hundreds more of the thoughtless and the gay, long after the voice of the preacher shall have ceased to vibrate in their ears.

EDUCATION SOCIETY.

Our readers will perceive that the correspondence respecting the Education Society occupies a considerable space in the Herald to-day. It is true, that at the commencement of the American Education Society, there were some things which unfortunately gave it a sectarian appearance, and left an unfavorable impression on the minds of many pious and well disposed individuals. If the objections to the Society can be fairly met, and the prejudices against it removed, through the medium of the Herald, we shall feel happy in having rendered an essential service to the community. We are free to confess that we believe the Society to be established on catholic principles, whatever impressions the misdirected zeal of some of its friends may have made to the contrary. That the society is engaged in a good cause, no sincere Christian, we think, can for a moment doubt: They are not only providing means whereby the gospel may be preached to the poor, but they are at the same time enabling the poor themselves to preach the gospel.—In every place where the Spirit of the Lord is poured upon the people, and the hearts of many are turned unto him, there are to be found pious young men, whose souls burn with the desire of spreading the "good tidings" wherever the footsteps of men are to be found. They feel the need of some preparation, some study, to enable them to become workmen that need not to be ashamed.—But alas! they too often feel the poverty of their situation, and shrink from encountering difficulties which to them appear absolutely insurmountable. Now the object of the Education Society is to take these young men by the hand, and give them those advantages for which their souls are panting. The walls of our Zion are now guarded by many vigilant watchmen, whose services would have been lost to the church, were it not for the benevolent exertions of this Society. Why then should Christians not unite in so good a cause? There may be defects in the system of the Society—let them be pointed out, and let them be remedied. But let not the mists of prejudice blind our eyes to the immense advantages the Church might derive from a harmony of efforts among evangelical Christians.

MR. BADGER.

The correspondence which ensued upon the remarks and inquiries of A. K. which appeared in Zion's Herald a few weeks since, excited but very little interest in my breast, till I saw the communication of "A Congregationalist," in your paper of the 2d instant. I have admired the frankness of this writer in each of his pieces, and my reluctance to say any thing on the subject of the American Education Society was quite overcome by the ingenuity and good humor of his last. I was afraid from the commencement of this correspondence upon a subject which I knew divided the public sentiment, and enlisted feeling on both sides, that it would terminate in a wider breach, and more dissonant feelings than existed at its commencement. But "A Congregationalist" has nearly dissipated my fears. He says it gives him "pleasure to find your pages open to the discussion of the merits of the Education Society;" and adds, "I do believe that the great body of your denomination labor under some misapprehensions respecting it, which a closer examination would not fail to remove." This kindly invitation to the examination by one of its declared friends, I could not answer it to my own conscience, or the public, were I longer to keep silence. Your correspondent "writes with entire freedom, not as a stranger, but a friend and brother;" and in the same spirit I write; and whatever difference of opinion may ultimately be found between us, as to the merits of the Education Society, I hope we shall convince the world we are brethren still.

The particular style of the Education Society, the denomination of its officers, its patrons and beneficiaries, the mode of raising and applying its funds, are

subjects of minor importance, and with me not matters of complaint. I would leave every society to manage its own affairs in its own way. But still I have objections against the American Education Society, (though not against that exclusively,) which I trust the present occasion will either weaken or confirm.

My first objection lies against their manner of estimating the number of competent ministers of the gospel. This has been done by the degree of education and intellectual culture they have possessed. This society has recourse to college catalogues, and reckons all those graduates, who have entered the ministry, as competent teachers of religion, though they may be Arians, Socinians, Universalists or Papists. They do indeed reckon some who have not received the honors of the university; but it is only where their education will compare with those who have. Of course they exclude a great many from the list of competent ministers of the gospel, whom Christ has called and honored in the sacred office. I am not now in possession of all the documents which would prove this; but I have an extract from the report of this society, made in 1818, which is in point. In remarking upon this, and comparing those whom the directors consider competent and incompetent preachers of the word of God, a writer in the Boston Yankee, of May 13, 1819, says of the latter, "They may not have so much general knowledge as some others; but they have as much knowledge of human nature and the work of God's Spirit. They may not have read so many books upon mathematics; but they are as well versed in divinity. They may not have so much Latin and Greek; but they are as well read in the Scriptures. They may not have so just a pronunciation; but they have as much of the anointing of the Holy One. They may not have so graceful an action; but they have as much zeal. They may not share so largely in the honors and favors of the world; but they have as many, nay, I believe, more seals of their ministry." I cannot deny myself the pleasure of giving a short extract from the letter of the Rev. P. Fisk, published in Zion's Herald, December 15, 1824. Speaking upon this subject he says: "Really, then, it does seem to me, that the question, when we contemplate the prospects of the church, is not, how many well educated ministers are there? but how many evangelical ministers are there? Not, how many who have received the honors of a college; but how many who have received the spirit of Christ? Not how many are able to conduct a class of grammar boys through Caesar's Commentaries, or through Homer's Iliad, but how many are able and disposed faithfully to warn the wicked, guide the inquiring, and comfort the afflicted?"

These sentiments will be found in perfect accordance with the New Testament, whether we consider the example of Christ in choosing his ministers and apostles, or the instructions of the latter to the churches upon the same subject. The conduct of the American Education Society, therefore, may justly be censured; for while it departs from the design of the New Testament, its practice has an uncharitable and forbidding aspect towards a large number of evangelical ministers, and a direct tendency to keep the word of life from millions of their fellow creatures.

My second objection relates to the means resorted to to obtain funds for the education of young men for the ministry. This has generally been done by representing a liberal education as of the first importance, understating the number of competent ministers, and giving false accounts of the destitute condition of many parts of our country as to ministers and the means of grace. But I do not say that this has been done with the design to misrepresent any of these subjects. It may however be regarded as a singular fact, that this society should adopt the statements of other similar societies, which have frequently been made the subjects of animadversion and correction, without noticing such corrections, or appearing to inquire whether those statements were true or false.

In your paper of the 23d ult. is a communication from C., in which he refers to an "Address of the Lyman Beecher, as that which prejudiced his mind against the American Education Society." "A Congregationalist," in your paper of the 2d inst. replies, "that the American Education Society has never adopted that pamphlet as expressing its own views." But he will take up that pamphlet, (published I believe in 1817) and compare with it the report of the American Education Society of 1818, and the reports for several years following, he will find that the latter have at least "adapted the views" of that pamphlet. This is the more likely, because, as he allows, that pamphlet was written and published before the "American Education Society came into existence." It could not, however, have been more than two, and I think not more than one year before, and probably led the way to the reports that followed. There is not only a striking coincidence in the spirit and general features of Dr. Beecher's report, and that of the American Education Society of 1818; but in this particular respect also, that they both mention that part of the state of New York bordering upon Connecticut, as being a moral wilderness. The latter say, "In one county in that state adjoining Connecticut, there are 10,000 people, and but one regularly qualified minister." Yet it was ascertained, that at that time, there were about 1500 communicants in the Methodist church, and a proportionate number, more than "one to a thousand," of competent ministers of the gospel in that county. The Baptists and Quakers were also considerably numerous. The attention of the Directors of the American Education Society was called to this subject by a writer in the Yankee at that time; but it is not known to the writer that ever designed a reply. And here let me add in the words of that writer, "It is ingratitude to represent the supply of ministers less than it is, and thus make no account of what God has wrought. It is not to be supposed that the directors would do this wilfully; but if not wilfully, they have done it ignorantly: It seems they know but little of ministers and Christians beyond their own denomination. There are in the United States, some hundreds of thousands of Christians, and a proportionate number of ministers of the gospel, of whom they appear to have no knowledge. These ministers have perhaps as clear a call to the ministry as themselves; and these Christians are as regular and pious, and enjoy as good a discipline as any in their own denomination. This shows the work and finger of God.—This he has accomplished, not by men of great human learning,

but by men full of faith and the Holy Ghost. To deny this is ingratitude, and looks like that narrow spirit of bigotry which regards the prosperity of others with a jealousy as cold as death."

I hope, however, from the spirit of the last report of this society, they have in some measure changed their views on this subject. As for "A Congregationalist," I am persuaded he feels more cordially towards his brethren.—And while I heartily wish success to all literary institutions which have the religious, moral and intellectual improvement of mankind for their object, I trust he will open his arms wide enough to embrace not only the learned ministers of the gospel, but all those who are called and owned of their Master.

A METHODIST.

MR. BADGER.

The gentleman who comes forward, with a spirit so manly and candid, to vindicate the Education Society, has taken so respectful a notice of my communication on that subject, that it would indicate a want of courtesy (to say nothing more) in me, were I to remain altogether silent. I am, however, so well aware of his superior literary advantages, that I should not be willing to place myself in any other attitude with respect to him, than that of a humble inquirer. And should I be assured that A. K. would resume the subject, I would cheerfully lay aside my pen. I can but look upon the subject as one involving no small degree of public interest. If the society is founded on broad and liberal principles, and is calculated to promote the interests of the different denominations equally, then, Baptists, Methodists, &c. ought to be convinced of it, that they may be disposed to contribute their aid to its support, and avail themselves of its benefits. But should it be that catholic institution which its friends say it is, its real character ought to be developed, that none may be deceived by its exterior specious aspect.

There are a few points in the gentleman's last communication on which I wish to remark. The pamphlet which has been noticed I have not in possession, and therefore can make no further reference to it at present. I wish to state, however, that I supposed the American Society originated from the same source of the Connecticut Society, and that the latter had become an auxiliary to the former. And I also supposed that the object of the parent society and its auxiliaries was the same, and that whatever measures the auxiliaries adopted to promote that object were recognized and approved by the parent society. I would here mention a fact which recurs to my memory, that goes to strengthen the idea that the parent society has at least indirectly countenanced the pamphlet. While travelling in Vermont a few years since, I knew a young man who was about entering the Methodist ministry; he called on a Congregational Clergyman, who advised him to offer himself as a beneficiary to the Vermont Education Society, and put into his hand a pamphlet issued from that Society. On giving the pamphlet a cursory perusal, I found that a considerable of the Connecticut address was incorporated with it. I think I am correct in supposing that the Vermont Society is auxiliary to the American Society. If so, this fact goes very far to prove that the Connecticut Society holds a much nearer relation to the American Society than the Presbyterian or Baptist Societies. I am still confident that Episcopalians, Baptists and Methodists were entirely excluded by the pamphlet from the roll of competent religious teachers.

From the following words of the gentleman's communication we are left to infer that the Methodists have no zeal in the promotion of learning. "And I venture (says he) to say, though it may seem premature, that nothing would give them (the directors of the Society) more heart-felt pleasure, than to see their Methodist brethren coming forward with their usual zeal to prosecute the same object, (that is, the object of the Society,) in any shape." I presume he has embraced the opinion which has so much prevailed, that learning is a thing about which Methodists are very indifferent, or to which they are much opposed. This conclusion has been drawn from wrong premises, and consequently is a wrong conclusion. Methodists have distinguished themselves more by their zeal for the salvation of souls than for the promotion of literature. They have, however, considered it their duty to encourage the latter, so far as it is calculated to subserve the former. This comparative want of zeal for the promotion of literature has been construed into entire indifference or opposition. That Methodists are not altogether indifferent to this subject is evident from the advancement which many of them have made in literature under the most embarrassing circumstances. And also from the fact that notwithstanding the Methodist Church in America has been organized but about forty years, she is the mother of a number of infant literary institutions. And I regret that I am not able to furnish a list of them, together with their teachers, for the Herald. The Methodists are a religious sect; and therefore the object of their association is to increase religion in the world. They wish to avail themselves of every means calculated to promote so noble and glorious a purpose. But they are careful not to let one species of means so completely engross their attention as to exclude the use of all others. Whether the Methodists, with all their illiteracy, under the Divine favor, and with the assistance of Divine grace, have been enabled to effect their object in any degree, I leave to the public to decide. I have felt it my duty to make these remarks by way of vindication; for it is an opinion with me that every thing ought to stand upon its own merits.

I did not suppose that the American Education Society was a national institution only in "phraseology." But what excited an unfavorable suspicion in my mind was that it was called such with a view of giving it greater celebrity. The Bible Society, I think, might become a national institution, in the proper sense of the phrase; with much less exceptions than the Education Society. And the same might be the case with some other societies. But still I think the safest way will be to let them "depend entirely for their resources on the voluntary contributions of the public." I believe it will be better for the interests of the several societies as well as for the nation.

From the gentleman's reply to my last question, I gather some very pleasing information—that is, that "Every candidate for the bounty of the Society selects his own place of study." &c. This fact I was before ignorant of altogether. His reply to the question, whether there were any Methodists among the officers of the Society is not at all satisfactory. It rather leaves me with stronger suspicions that there is something pertaining to the Society which would not be for its interest generally to be known. I cannot see how it can be considered inconsistent with "godly sincerity" to introduce Baptists and Methodists to the offices of a society which promises indiscriminate utility to all denominations.

I wish to lay it understood, that I am a decided friend to all benevolent and charitable institutions which are supported and conducted on fair and honorable principles; and even if they are sectarian in profession as well as principle, I have no objections to offer against them.

[COMMUNICATED.]

Dr. Robinson, in his historical remarks, observes, that some people think that men are born only to believe what they were taught by others, without reason, evidence or examination. Hence, in looking over an address delivered by John How, before the Norfolk Union Lodge, I find the following excellent remark upon a portion of holy writ, referring to the bigoted and unlearned in the school of Christ—that the practical comment they give to the language of the apostle is, that faith is every thing, hope any thing, charity nothing at all.

MISSIONARY AND RELIGIOUS.

REVIVAL ON MARBLEHEAD CIRCUIT.

Salem, March 7, 1825.

DEAR BROTHER,

I doubt not it will give you pleasure to receive a line from an old friend, especially as I am prepared to give you that intelligence, which must be interesting to all the friends of Zion. The good work, which I mentioned in a former communication, is still progressing in this place. There has been a gradual and regular increase of our congregation for some months past; and between twenty and thirty have been added to the church, and several more are to join soon. Some recently have found peace with God through faith in Christ, and are now rejoicing in a Saviour's love. And at no time, has the prospect been more flattering than at the present. Last evening, after preaching, at our second meeting, we had a very solemn and interesting season.—At the close of which, eight or ten mourning souls came to the altar for prayers; while it was manifest there were others present, who felt the need of a Saviour. And we have no doubt, if the church is engaged, the Lord will hear prayer, and we shall see a more extensive work of grace than has as yet been realized.

At my last visit to Marblehead, on Wednesday, I found the good work there, in an interesting state. Brother Colburn, a local preacher, is supplying them at present, and has much encouragement to labor. A number have lately been added to the church, who promise to be useful members. Others are still inquiring what they shall do to be saved. Serious attention is generally paid to the word, and the pleasing hope that the Lord will carry on his work, is cherished by believers.

Ipswich, another part of my circuit, I have recently visited; and though I cannot give so flattering an account, I am encouraged to believe the Lord hath rich blessings in store for them there. Some intimations of good are seen, and we hope the Lord will soon reverse his work powerfully, in that ancient town. The society have a neat and convenient house, and a respectable congregation. Let us continue to pray for the prosperity of Zion, till she shall become a name and a praise in all the earth.

Yours, affectionately,
J. FILLMORE.

REVIVAL AMONG THE INDIANS IN CANADA.

We stated some time ago that the Missionary Station of the Methodists in Upper Canada, had experienced the tokens of Divine mercy. The following extract of a communication from Thomas E. Hughes, published in the Pittsburgh Recorder, not only confirms the intelligence already given, but exhibits, in a very striking and pleasing point of view, the operation of religion on the principles and conduct of the natives. Their Christian liberality is worthy of imitation.—*Family Visitor.*

"Near Sandusky, there is a large swamp, where both Indians and white people met to gather cranberries. When the Sabbath came on, the Indians kept still in their camps, and observed this sacred day; but many of the white people continued to gather their berries. I lodged with a family on the Sciota river, who informed me, that some time before that, a number of Indians, on their way from Sandusky to Columbus, lodged with them. They asked a blessing, and returned thanks at their meals. One who could imperfectly speak the English language, told the family, that they could not well understand them when at worship; that it was their custom also to worship, and wished to have the liberty in their house; which was granted. They sang a psalm or hymn, which had been translated into their language; and knelt, when one led with prayer in a very solemn tone of voice. Most of the time, the tears were running over his cheeks; and all appeared devout. The family observed that he frequently made use of the name of Jesus in prayer.

"On the Saturday before the first Sabbath which we passed with the Mission family at the Maumee river, two Wyandot families, on their way from Malden to Upper Sandusky, had camped near the Mission house. The two oldest men came in, and continued with us during the religious exercise of the day. They appeared grave and sober. One of them has a son in the mission family at Maumee. And there are a number of boys of the Wyandot nation in this family. After family worship those men, and the boys who knew their language, were conversing together. They sang a hymn or two in their own language; then knelt down, and the old man led in prayer. After prayer I held a conversation with them by the help of one of the scholars, a decent young man, now learning arithmetic, who had been at the school at Sandusky, when Mr. Badger was there. He could interpret well.—In answer to inquiries, these men informed us that they formerly lived at Sandusky; but latterly resided at Malden, and were going now to live at Sandusky—that there are about 25 families of the Wyandot nation living at Malden. About one half of these have become religious, chiefly by the preaching of the Methodists—that they themselves were awakened about a year ago, when Mr. Finley, the preacher at Sandusky, was there. They then got to see that they were great sinners, and were in great trouble, but they found comfort—many have forsaken their former ways—are well pleased with the difficulties and commandments of Christ, and feel comfortable in the ways of religion. When asked what they knew of Christ; if he died while in the world; the old man replied, 'He died to save sinners; but he is not dead now.' He has gone to heaven, takes care of his people, will come again at the end of the world, take all his people home to heaven, and turn the wicked down to hell.' When asked about the difference between the Methodists and others, they said it made no difference to them; they loved all Christian people; they loved all mankind.—They were much concerned about their own people. A number of their own relations were not religious. They prayed to God every day about them, and they hoped God would yet bring them to the knowledge of the truth. When asked, if they believed they now had true religion, they said they felt a great alteration; they loved religion; they worshipped God every day; and they hoped he would take them to heaven. I asked, if they now felt free from sin. They said, they could not keep from sin, they felt it in them; this made them very sorry, and they prayed to God to take their sin all away. We then informed the old man, it would not be disagreeable to us if the other man would go to prayer. They sang another hymn, then knelt, and he prayed at considerable length. We observed that there did not appear to be repetitions in their prayers; and we were struck with the strong emphasis and solemn tone of their voice. All was sober and grave. They frequently, in prayer, said, 'O Jesus! I feel tears running down their cheeks.' And we observed that some of the boys of the school, who understood Wyandot, were affected. After prayer, we gave them advice and exhortation to hold on, &c.—for which they thanked us. They said they were much pleased with what they had seen that day. They said, they wished we might meet some time again; but if we should never meet in this world, they hoped we should all meet in heaven. Shaking hands they bade us an affectionate farewell."

In noticing the late pleasure party at Washington, which visited the North Carolina 74 on the Sabbath day, together with the fact that the President of the United States and "a host of distinguished public and private men" had visited the theatre, the editor of the Recorder and Telegraph has the following remarks:

If, by closing our eyes upon these facts, we blot their record from the annals of the times, and contagion of their example from the hearts of our countrymen, we would be the last to enroll ourselves as our readers, with their recital. But the alarming fact is, that such violations of duty do not perish with the day, or the year, that gave them birth. No; the precepts of morality have no power of recollection. And what ruler would not wish his own example to be remembered and followed, at least so far as that example is public, and open to the observation of all patrons of the theatre? To a man, should become the convert of the Sabbath into a day of festivity and amusement—who would guarantee the preservation of our country for a single century? No man, who has any consideration of the nature of a Republican government, and traced the history of such governments from their origin to their extinction.

We make our appeal, then, to the great men of the nation, not as Christians only, but as patriots; and ask them, with all the respect due to their exalted rank, whether they are not opening the flood-gates of ruin upon the very country whose welfare lies so near their hearts. Why has France, after a great struggle, been to be free, sunk back again to the level of a despotic despotism? Why has Switzerland become the more a suburb of a regal dominion? Why are Spain and Italy still lying under the chains of oppression, to be generous to be borne, and yet too strong to be broken? Not because they are the abodes of universal ignorance; nor because they are destitute of men capable of guiding the vast machinery of State; nor because the sun of heaven is less ready to shine upon the altars of freedom in one country than another; but because their unhappy subjects have first become the slaves of vice; because, as nations, they have forgotten the God that made them, and sunk down to that depth of moral degeneracy which such forgetfulness inevitably betokens.

We are not here supposing any peculiar Divine interference in the affairs of nations; though to deny such interference, would fall little short of Atheism. We put the question entirely on the ground of natural consequences; and then assert that a free government without virtue, is the most dangerous political organization that can exist.—liable to be convulsed at any moment when the fires of discord shall seize on its explosive energies. No integrity in the rulers; no loyalty to the ruled. Assassinations, universal distrust, insecurity of property, frequent executions, embarras of public money, internal strife, and foreign war!—Is this an exaggerated representation? That witness, the ancient States of Greece and Rome in the period of their downfall. Bear witness, too, the great American Republic—if in future times her children shall degenerate into the extremes of moral delinquency.

Now if we would avoid this terrible destiny, every approach of vice must be met with a host of determined resistance, whether it comes in the disguise of power, or in the obscurity of private life. Every citizen should regard himself as a sentinel upon the public morals; and when he perceives the enemy approaching—the deadly enemy of republics—he respects to sound the alarm, he proves himself a traitor to his country.

MISSIONARY INTELLIGENCE.

The Missionary Herald for March contains the journal of Mr. Fisk, from February 24 to May 6, 1824. In the early part of the period, he visited Brooklyn, in company with Mr. Daniel, English, and Mr. Joppa. It is now called Hales Balm, and is the Beloved of the Merciful. It is supposed to have been built 4000 years ago; and contains at present 2000 houses. Here Mr. Fisk saw the Turkish temple, which is said to cover the cave of Machpelah, and the tombs of the Patriarchs; into which neither Jews nor Christians are allowed to enter. A place was also pointed out to him, where Abner the son of Ner, was burned. Also the tomb of Jesse, David's father; and three wells, which the guide called Abraham's, Isaac's, and Jacob's. February 27, Mr. Fisk visited the Dead Sea. It is 3000 feet long, and 1500 broad. Passing through Bethlehem, the birth place of our blessed Redeemer, he sold 16 copies of the Scriptures, and gave away 18, and had 50 Tracts. In the course of 5 months at Jerusalem, he sold 703 copies of the Bible, Testament, Psalter, or Genesis, &c. &c. gave away 86, and 100 Tracts. April 22, Mr. Fisk, with Messrs. King, Bird, and Cook, left Jerusalem for Beyroun. On their journey, he preached in Italian, Joppa, and also at Tyre. Reached Beyroun, May 6, 1824, to the joy of all.

The journal of Messrs. Richards and Stuart at Lahina, island of Moore, one of the Sandwich group, extends from June 23 to August 24, 1823. King Lih-Rho (since dead) returned to the island of Moore on the first of these dates, having been absent about a month. He here met his excellent mother Keopahani; who, while she loved him with inexpressible tenderness, literally wept to witness his disapprobation. On another occasion not long after, Keopahani sent him word, that, unless he reformed, he would die and go to the fire.—which produced on his mind a temporary alarm. The missionary chapel at Lahina, was dedicated, August 24. Sermon by Mr. Bingham, from the island of Woonahoo.—"This is none other but the house of God, and this is the gate of salvation." The house was crowded with interested spectators. Receipts into the Treasury of the Board, from Jan. 21, to Feb. 28, inclusive, seven thousand, eight hundred and fifteen dollars; besides \$600 to the Permanent Fund, clothing, &c.—Telegraph and Recorder.

MONTHLY CONCERT.

Palestine Mission.—The intelligence from Palestine communicated last Monday evening, is apparently unfavorable; yet no one who has noticed the workings of Providence towards the missionaries of that times and places, and even towards the Palestine missionaries themselves, will deny that the event may, and probably will, prove to the furtherance of the gospel. Even "the blood of the martyrs is the seed of the church."—Three letters of similar import were read at the Concert, which had been transmitted from Rome by authority of the "holy see," to the Pope, Vicar on mount Lebanon, to the Maronite Patriarch, and to the Vicar of Syria and Palestine respectively, complaining, in very strong language, of the conduct of certain Catholics, who had allowed the Rev. Lewis Way, an English missionary, to rent an old Catholic College at Antoura, for the more effectual accomplishment of the objects of his mission. They represented that the possession of this building would give the "banditti" [missionaries] great advantage in distributing their erroneous copies of the Scripture; and that it was of the utmost importance to the Catholic Church that the evil should be remedied.—Whether, or not, the College has been given up in consequence of these representations, it is not yet known.—probably it has. This, however, is not of much consequence, compared with the inference to be deduced from the alarm felt by the Catholics.—proving beyond a doubt, that, in their opinion, the mission threatens to be successful. Satan is disturbed, only when his empire is in danger. Another circumstance apparently unfavorable, is the issuing of the Turkish Firman, published in our last, which entirely prohibits the circulation of the Bible, throughout the Ottoman Empire. This is a ground never before taken, even by the Grand

Signior; for while Mussulmans have been forbidden to read the sacred volume, the same prohibition has not been extended to Christians. But now through the influence of the Catholics no doubt, the case is changed—at least in theory. At Aleppo, where the Firman was first promulgated, those who had Bibles, were threatened with hanging, if they did not give them up; yet not one Bible, so far as is known, was given up. This shows what interest; and, on the whole, it is to be hoped the evil consequences of the Firman will not be great.

Sandwich Islands.—The accounts from these islands are, as usual, encouraging. At Mr. Thurston's meeting in Kiruah, near the western extremity of Owyhee, two meetings are uniformly held on the Sabbath, with a congregation of 600 to 1000 individuals. The house is 60 feet long by 30 broad; and is superior to any other building of the kind on the island. The Governor, who resides at Kiruah, always attends, and has given laws for the due observance of the Sabbath. Four cases of special attachment to the cause of religion, were particularly related;—one of which respected the late Queen Keopulani. A narrative of her conversion and death, we understand is to be published by itself; and will doubtless make a very interesting Tract. When she lay upon the bed of death, she warned those around her, to prepare for that solemn hour; and feeling an assurance that she was entitled to such an ordinance, she expressed a strong desire to "have water sprinkled on her in the name of God." Accordingly the ordinance was solemnly administered by the Rev. Mr. Ellis.

The Waldenses.—A letter was read, from the Rev. Serebo E. Dwight, dated Rome, in which he gave some account of this interesting people;—the only people that preserved through the darkness of the Middle Ages. They inhabit three deep valleys, south of the north part of Italy, and open only at the south. Population nearly 20,000, and chiefly resident in 13 villages. They are a very plain, industrious, and pious people; bearing, as Mr. Dwight imagines, very strong resemblance, in their character and manner, to the fathers of New England. In consequence of their religion, they are subject to many and great privations; can neither be physicians nor lawyers, are obliged to pay enormous taxes, and suffer various other hardships;—yet for all this, apostasies to the Catholic religion are almost unknown.—Mr. Dwight having letters of introduction to the Rev. Mr. Berry, a golly minister among them, was received with the greatest cordiality. He attended a little meeting, in company with Mr. Berry, and was highly pleased with the plainness, sincerity and solemnity which seemed to pervade. Although in a manner shut out from the world, Mr. Berry has a library of 7 or 800 volumes, and is a man of general intelligence, as well as a devoted piety. In answer to an inquiry of his guests, Mr. Berry remarked, that the Waldenses had always Baptized their Infants, and always done it by Affusion.—Id.

Chickasaw Mission.—The latest intelligence we have from this mission is contained in a letter from the Rev. T. C. Stuart to the editors of the Western Lumina, dated Monroe, Dec. 23, 1824. Mr. Stuart, after acknowledging a reasonable supply of blankets and clothing, and the arrival of 45 head of cattle, says, "As we advance in our work, it becomes more interesting and delightful—our prospects now brighten. We have had at one time and another a few drops of mercy from on high to cheer our drooping hearts and refresh us in the wilderness. At our late communion we received into our little church a white man, an Indian woman, and a black woman. The Indian woman speaks English, and gives clear and satisfactory evidence that she possesses ardent piety. One of our scholars too we confidently hope "is a new creature"—a few more are thoughtful, and sometimes appear to be seeking salvation. A new school has recently been opened under the instruction of brother H. Wilson. His prospects are encouraging. The prayers of our Christian friends are heard, we trust, in behalf of the long benighted and neglected people."—Southern Intelligencer.

ORDINATION.

On Thursday last, the large and commodious house recently erected at South Boston for the use of the Thirtieth Congregational Church and city, under the pastoral care of Rev. Mr. Hawes, was dedicated to Almighty God. The first prayer and lectures from the Scriptures by the Rev. Mr. Winsor, dedicatory prayer by Rev. Mr. Fay, of Charleston, sermon by the Rev. Mr. Hawes, from Psalm 84, 2d.—concluding prayer by Rev. Mr. Green. Singing, as is usual on such occasions, was appropriate.—The house is of brick, has a cupola, is provided with a well toned bell, and is the second erected within one year last past in South Boston; and makes the whole number of houses for public worship in growing section of our metropolis, five; the others being a Unitarian, Episcopal, Methodist, and a Roman Catholic.

GENERAL INTELLIGENCE.

THE INAUGURATION.

The National Intelligencer of the fifth inst. contains the following account of the Inauguration of President Adams:—
At an early hour yesterday morning the avenue to the Capitol presented a lively and animated scene. Groups of citizens hastening to the great theatre of patriotism, were to be seen in all directions; carrying the rolling and fro, and ever and anon the sound of the merrily and trumpet at a distance gave notice the military were in motion and repairing to their several posts.

Towards 12 o'clock, the military, consisting of several staff officers and the volunteer companies of the 1st and 2d Legions, received the President at the residence, with his predecessor, and several officers of the Government. The cavalry led the way, and procession moved in very handsome array, with music of the several corps, to the Capitol, attended thousands of citizens. The President was seated on horseback by the Marshal, with his assistant the day, distinguished by blue badges, &c. On reaching the Capitol, the President, with his escort, received by the Marine Corps, under the command of Col. Henderson, stationed in line in front of the hall, whose excellent band of music saluted the President on their entrance into the Capitol.

Within the hall, the sofas between the columns of the entire space of the circular lobby without, the balcony promenade in the rear of the Speaker's and the three outer rows of the members seats, all occupied with a splendid array of beauty and grace. On the left, the Diplomatic Corps, in the order of their respective courts, occupied the places assigned them, on the innermost range of seats, immediately before the steps which lead to the chair. Officers of our own Army and Navy were seen dispersed among the groups of ladies, exhibiting that modest and interesting of associations, valor and beauty. Chairs were placed in front of the Speaker, on the semicircle within the member's seats, for the Judges of the Supreme Court. The twelve arrived, and expectation was on tiptoe. The march of the troops, announced by the band of music, was heard without, and many a wistful glance and graceful head within beat time to the martial sound.
At 20 minutes past twelve, the Marshals made appearance in blue scarves, succeeded by the President and family, who were introduced the President and family, by the Judges of the Supreme Court, in their robes of office, and the members of the Senate, preceded by the Vice President, with a

The double motion of a primary planet, namely, annual revolution and diurnal rotation, is one of the greatest wonders the science of astronomy presents to our view. The laws which regulate the latter of these motions are so completely hid from man, that notwithstanding his present great extension of philosophical research, that the times which the planets employ for their rotations can only be determined by observation. How is it that two motions, so essentially different from each other, should be in the same body the same time, without one interfering at all with the other? The astonishing accuracy with which celestial observations have been conducted within the last hundred years, has enabled astronomers to demonstrate that the neighboring planets very sensibly deviate the figure of the earth's orbit, and consequently its motion in its orbit. Of this every one may be convinced who examines the calculus employed in astronomical calculations, for any particular point of time, the place in the heavens; or, which is the same thing, the point of the earth's orbit which is exactly opposite to the place of the earth in its orbit. Thus the moon and the earth is affected by Venus, is nine seconds and seven-tenths of a degree; by Mars, six seconds and seven-tenths; and by Jupiter, eight seconds and three-tenths, &c. But no astronomer since the foundation of the world, has been able to demonstrate the earth's motion in the heavens is at all accelerated or retarded by the diurnal rotation; or, on the other hand, that the earth's motion on its axis experiences the least irregularity from the annual revolution. How wonderful is this contrivance! and what innumerable benefits result from it! The unintermitted and equable diurnal rotation of the earth gives us day and night in their succession, and the annual revolution causes all the varied scenery of the year. If motion interfered with the other, the return of day and night would be irregular; and the change of seasons attended with uncertainty to the husbandman. These two motions are, therefore, harmoniously pressed upon the earth, that the gracious promises of the great Creator might be fulfilled, "While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." The double motion of a secondary planet is still more singular than that of its primary; (taking the moon for an example,) besides its part in the revolution round the earth, which is performed in twenty-seven days, seven hours, forty-three minutes, and four seconds; and a half, it is carried round the earth once every year. Of all the planetary motions, with which we have a tolerable acquaintance, of the moon is the most intricate: upwards of twenty equations are necessary, in the great majority of cases, to reduce her mean to her true place; not one of them is derivable from the circumstances that she accompanies the earth in its revolution round the sun. They depend on the different distances of the earth from the sun in its annual revolution, position of the lunar nodes, and various other causes, and not on the annual revolution itself, a motion of all others might be expected to cause greater irregularities in her revolution round the earth, which could be produced in that of the latter by the planetary attractions. Who can form an adequate conception of that influence of the earth which thus draws the moon round it, and the sun, precisely in the same manner as if it were a part of the earth's surface, notwithstanding the intervening distance of about two hundred and forty thousand miles; and, at the same time, leaves undisturbed the moon's proper motion round the earth? And what beneficent purposes are served by this harmony? In consequence of it, we have the periodical returns of new and full moon; the ebbing and flowing of the sea, which depends on the various lunar phases, with respect to the earth, (as is demonstrable from each of these phenomena being continually contemporaneous with a particular phenomenon of the tides,) always succeed each other with a regularity necessarily equal to that of the causes which produce them.

[FROM THE RECORDER AND TELEGRAPH.] THE PROPER CHARACTER OF RELIGIOUS INSTITUTIONS. A Discourse delivered at the opening of the Independent Congregational Church in Boston Square, Salem. By HENRY COLMAN.

It might seem, from the fact that another Unitarian Society has been formed in Salem, that Unitarianism is on the increase in that large and ancient town; but a slight acquaintance with the circumstances which surround it, will show that no such conclusion can be drawn. The history of Mr. Colman is in some respects peculiar. He had been proposed as a candidate for secretary in two of the Unitarian Congregations of the town, when the last year he was brought forward a third time, and a spirited effort was made to elect him to the office of Unitarian Society, as Colleague with the Rev. Mr. Colman. This attempt also failing, some of his friends in each of the three congregations, who were in the dedication of his sermon as the author of a "proper character of religious institutions," united above mentioned was delivered. The Society of Unitarians, instead of being called for by the growth of Unitarianism themselves.

It may safely be asserted, that the interests of Unitarianism have never been in a more flourishing state, than during the time in which these discourses were delivered.

To clean pictures. Make a lye with clear water and wood ashes; in this dip a sponge and rub the picture over, and it will cleanse it perfectly. The same may be done with white wine with the same effect.

To take off instantly a copy from a print or picture. Make a water of soap and alum, with which wet a cloth or paper; lay either on a print or picture and pass it once under the roller; press; you will then have a very fine copy of whatever you have laid it upon.

To make Sealing Wafers. Take a very fine flour, mix it with a little of eggs, isinglass, and a little yeast; mingle the mixture with water, and make the wafer thin with your hands; spread it even on tin plates, and dry it in a stove; then cut them for use. You may make them what color you please by coloring the paste, say with Brazil or Vermilion for red, Indigo, &c. for blue, &c.

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went to pray afterwards, some of the words I had read came first into my mind, and I could not get them out, and they plagued me a great many days. But when I go to pray now, I love to read that chapter where Christ says, "Him that cometh to me I will in no wise cast out, and that comes first to my mind!" Amer. Sund. Sch. Mag.

REMARKABLE CONVERSION.

A young gentleman of high connexions, and great respectability, was induced by gay acquaintance to accompany them to a ball. Arrived at the scene of dissipation, the festive company proceeded to their amusement. The music struck up, and he, among the rest, was highly delighted with the diversion. In the midst of their enjoyment, as though a messenger had been sent immediately from heaven, the clock struck one. That striking passage of Dr. Young's instantly rushed upon his mind:

"The bell strikes one--we take no note of Time But from its loss--to give it then a tongue Is wise in man. As if an angel spoke, I feel the solemn sound; if heard aright It is the knell of my departed hours. Where are they? With the years beyond the flood. It is the signal that demands despatch. How much is to be done? My hopes and fears Start up alarm'd, and o'er life's narrow verge Look down on--what? a fathomless abyss, A dread eternity."

Conviction seized the youth, and alarmed and terrified, he instantly left the dissipated throng, and retired to his closet. The result was a saving change, and he is now a Christian indeed, in whom is no guile. E. Magazine.

JUVENILE EXPOSITOR...NO. 55.

ECCLIES. vii. 1. A good name is better than precious ointment.

Every one wishes his character to stand fair in the view of others. Public opinion has a strong influence over most minds; it restrains some from the commission of vices to which they are prone, and encourages many to acts of justice and honor who are not sufficiently sensible of moral obligation. And some who have been led by no other views at first, have afterwards discovered the excellence and beauty of a correct life, and have persevered in it afterwards from higher motives.

Although all good persons will seek to be approved of by God, whatever the world may think of them, yet religion enjoins it upon them to seek to approve themselves to every man's conscience in the sight of God. Young people should be led to feel the importance of establishing a character for justice, truth, chastity, and candor in their intercourse with their fellow-creatures, and of filial duty and piety to God. This is more valuable than riches, and gives a better perfume than precious ointment. However depraved men may be themselves, a regard to their own interest and safety leads them to wish others may be honest and faithful. Who will choose a partner without first satisfying himself concerning his character. If a man is about to supply himself with the necessities of life, he always prefers to send his servants to the tradesman, or merchant whose reputation is fair. A good character determines him to send his family there for their supplies.

The schoolmaster gives a scholar a good name, and he is admitted to the counting-house of a wealthy and reputable merchant--the merchant gives him a good name, and he easily obtains credit at home, and letters of credit to do business abroad. His creditors find him fair and honorable in his dealings, and recommend him to others as a man of responsibility--and if the elements combine to destroy his property, or the property of others with which he is entrusted, neither the storms of ocean, nor rage of fire can destroy his good name. A boy is placed as an apprentice to a mechanic, he serves faithfully, his master gives him a good name. The Mechanic Association furnishes him with a certificate, he thereby obtains employment when others can find none. He acquires a good name for his industry and genius, he thrives, maintains his family with credit, and is respectable.

A pious young person is united with a church, or Christian society, honors his profession and establishes a good character--wishing to go abroad, he receives a certificate of his membership, and a recommendation to any Christian Society where he may sojourn and settle--he is introduced hereby into good company, and forms many agreeable associations and profitable acquaintances--he dies, and his memory is precious. He leaves behind him the sweet perfume of a good name, which is better than precious ointment.

THE LAME BOY AND THE BIBLE.

From the first Report of the Greenville, S. C. Bible Society.

A youth, named George Howard, a cripple and supported upon crutches, having by some means obtained fifty cents, travelled four miles to the house of one of the members of the Board, and offered it for a Bible. The price of which was seventy-five cents. The agent gave him the Bible, and brought the money to the Board. Being sensibly affected by the incident, the Board unanimously requested the agent to return the money to the poor but interesting youth, who had so nobly given all his earthly substance for that blessed book, which contains "the pearl of great price," accompanying their request with silent but earnest desires that all its rich imperishable treasures might be made his own for eternity.

The Board has the unspeakable pleasure to learn, that their desires have been fulfilled. The youth devoted himself with such assiduity and diligence to the searching of the blessed volume, that in less than three months, he had read it through five times. He was not known to be seriously impressed by divine things before, but after he received the Bible he became so; and, in the course of his reading would often make remarks, always relating to Christian experience on important passages that arrested his attention. A little while before his death, his mind appeared to be deeply impressed with the following passage in the Revelations. "Behold he cometh with clouds, and every eye shall see him." Stopping with emotion and doleful sighs, he asked his mother if those were not most beautiful words. Shortly after, he terminated his earthly existence in the triumph of faith, and has doubtless gone to the enjoyment of that inheritance which is incorruptible, undefiled, and that fadeeth not away. This instance in which good has been done by means of the society, is an ample recompense for all the expense and trouble incurred in its establishment and operation.

AGRICULTURAL & DOMESTIC ECONOMY.

Butter expeditiously made by freezing Milk.

Sir,--By the aid of frost, I find it much easier to convert milk into butter in the winter, than by any process whatever during the summer season. The milk, when taken from the cow, is immediately strained into earthen pans and set in the coldest part of the house; as soon as the frost begins to operate, a separation takes place; the cream rises in a thick paste to the top, and leaves the milk without a particle of cream, frozen in the pan. The cream is not so hard but that it can be easily scraped off with a spoon, down to the solid ice; it is then set aside until a sufficient quantity is collected for churning, when it is warmed just so much, as to thaw the cream sufficiently to put it into the churn; I have never known it to require more than five minutes to convert such cream into butter, after the churning had commenced.

All the butter consumed in my family the last winter, has been made in this way, and I think I never had finer. I ought to state, that I think this method injurious to the cream for certain purposes; such, for

might pass from land to land--prostrate nations of unknown tongues, and rolling through every clime, might bring an humbled world to ask for mercy at a Saviour's feet.

"Standing on my watch-tower, I am commanded, if I see aught of evil coming, to give warning. I again solemnly declare that I do discern evil approaching; I see a storm collecting in the heavens; I discover the emotion of the troubled elements; I hear the roar of distant wind--heaven and earth seem mingled in the conflict--and cry to those for whom I watch--A STORM! A STORM! Get into the ark, or you are swept away. O! what is it I see? I see a world convulsed and falling to ruins--the sea burning like oil--nations rising from under ground--the sun falling--the damned in chains before the bar, and some of my poor heavers with them! I see them cast from the battlements of the judgment seat. My God! the eternal pit has closed upon them for ever!"

CLERICAL DILEMMA.

The mention of a particular occurrence may serve to humble those who have too rashly entered the ministerial duties. A gay young clergyman, who had come to the vicinity of Colchester, meeting the Rev. Mr. Storrey, the excellent Vicar of St. Peter's, in that town, at a friend's house, requesting the loan of a discourse, complaining of the task of weekly composition. The good natured divine, acceding to the request, found among his papers a manuscript of many years standing, and obliged his new acquaintance, who preached it on the following Sunday.

The next morning he was waited on by a poor couple in his parish, who had been so deeply affected by the truths which they had heard, that they had passed in tears a wakeful night, and now implored him to explain more fully some passages which they repeated. Confounded and amazed, he neither remembered the passages himself, nor was able to afford the required explanation. He endeavored, however, to soothe them, and declared that he had no intention to render them unhappy. But, finding all his tranquilizing endeavors were ineffectual, he frankly addressed the wondering couple: "My good friends, the next time you go to Colchester, call on Mr. Storrey, with my compliments, and ask him what I meant when I used that language."

LADIES' DEPARTMENT.

INFLUENCE OF THE FEMALE CHARACTER.

Compare the condition and pursuits of the mass of men with those of women, and tell me on which side lies the inferiority. While the greater part of our sex are engaged in turning up the clods of the earth, fashioning the materials which are to supply the physical wants of our race, exchanging the products of the industry of different countries, toiling amidst the perils of war and the tumults of politics, to you is committed the nobler task of moulding the infant mind--it is for you to give their characters to succeeding ages; it is yours to control the stormy passions of man, to inspire him with those sentiments which subdue his ferocity, and make his heart gentle and soft; it is yours to open to him the truest and purest sources of happiness, and prompt him to the love of virtue and religion. A WIFE, A MOTHER! How sacred, how venerable these names! What nobler object can the most aspiring ambition propose to itself, than to fulfil the duties which these relations imply--Instead of murmuring that your field of influence is so narrow, my friends, should you not rather tremble at the magnitude and sacredness of your responsibility? When you demand of man a higher education than has hitherto been given you, and claim to drink from the same wells of knowledge as himself, should it not be that you may be thus enabled, not to rush into that sphere which nature has marked for him, but to move more worthily and gracefully within your own. Thacher's Sermons.

WOMAN.

The following beautiful description is from an article in Knight's London Quarterly Magazine. "The most beautiful object in the world, it will be allowed, is a beautiful woman. But who that can analyse her feelings, is not sensible that she owes her fascination less to grace of outline and delicacy of color, than to a thousand associations which, often unperceived by ourselves, connect those qualities with the source of our existence, with the nourishment of our infancy, with the passions of our youth, with the hopes of our age, with elegance, with vivacity, with tenderness, with the strongest of natural instincts, with the dearest of socialities?"

TO MY MOTHER.

When I was sick, and hope had fled,
Who kindly watch'd around my bed,
And bath'd my pain'd, my aching head?
My Mother!

Who strove to calm my feverish hours,
By love and pity's soothing powers?
Who sought to strew my couch with flowers?
My Mother!

Who, when my heart was faint, and pain
Disturb'd my sick, disordered brain,
Would sit and weep, but ne'er complain?
My Mother!

And who, beside my bed, with eye
Uplifted for God, on high,
Would pray that she for me might die?
My Mother!

Should I be doom'd, by heaven's decree,
To close those eyes that weep for me,
Then many a tear I'll shed for thee,
My Mother!

E. J.

YOUTH'S DEPARTMENT.

LITTLE ROBERT--THE SABBATH SCHOOL BOY.

A sabbath school boy, of good understanding and excellent memory, being fond of reading, was favored with the privilege of many good books from a pious friend. One day on visiting him the following interesting conversation ensued:--"Well, Robert, what are you reading now?" "I love my Bible yet; but I am reading now 'A glimpse of glory,' and I like to read 'The Saint's Everlasting Rest.'" "And do you think Robert, that you love Jesus?" "How can I help but love him--for does he not keep me out of hell? and I am sinning against him every minute." "But, do you see any thing else in him that is lovely and desirable?" "Yes, I love to go to meeting to hear about Jesus; and when the minister is telling about him, I love him so, that I think I want to go and be with him." "Have you always thus loved the blessed Saviour?" "O, no indeed; I was a very wicked child, and I used to swear very bad; but one day, when I was swearing so at a little boy, a man that heard me, said, 'Don't swear so, little boy, or you will never be a good man if you swear so.' I did not think much about it then, but after a while, I began to think it would be dreadful, never to be a good man; and when my mother died, four years ago, she told me I must leave off all my bad ways, and be a good boy, or I should not meet her in heaven. And now, for some time past, I have been thinking it would be dreadful to be separated from God and my mother for ever!" "At another time, talking of reading, he said: 'I have heard good people say, that it was not good to read novels, but I never knew how bad it was till lately. I had been reading a Scotch boy, and when I

September God commissioned the typhus fever to arrest her mortal frame, which in a few weeks brought her to death's door. She had an impression when first attacked with the disease, that she should not recover. On being asked if she desired to get well again, she replied, "I have no choice about it." She spoke with astonishment of the different sensations she now realized, from those she felt when sick, before she knew the comforts of religion. She used to be filled with anxiety and fear. She manifested great patience while she lingered on these mortal shores, having never been heard to murmur or complain. Sabbath day, 24th October, she was visited by her physician, and as he did not give her friends any encouragement to expect her recovery, they told Jane it was not probable she could continue long; these tidings so delighted her that a smile of joy overspread her countenance. To a friend who came in soon after, she said, "next Sabbath I shall be in heaven. It does not terrify me to think of dying; I delight to talk about it." She disposed of all her effects with the greatest deliberation and composure of mind; gave directions to be dressed in a plain habiliment for the grave; selected the text to be spoken upon at her funeral, together with the hymn to be sung on the occasion. On Friday she cried aloud, and said,

"Come death, shake hands;
I'll kiss thy hands:
'Tis a happy thing to die!"

In her last hours she was deprived of her senses at times. On Sabbath, 31st, after some hours hard struggling, her body fell a victim to death; but her soul, we trust, agreeable to her saying the Sabbath before, took its triumphant flight to God, with him to live and reign for ever.

JAMES L. BISHOP.

MEMOIR OF MR. JONATHAN C. GORDEN.

The subject of the following memoir was born in Watertown, Mass. February, 1739. In an early part of his life he was called into the conflicts of war; in which situation he suffered much. It is said that he was out in the French war, and was at Fort William Henry when it was taken by the French. He served also in the Revolutionary war; after a few years had passed away he was excited by the removals of his neighbors to journey to the east, and seek his fortune in a new country. Accordingly, in 1790 he removed, and settled in what was then called Phipps Canada; but is now called Jay, in the county of Oxford, (Me.) It seems he was now called to endure numerous afflictions--the country being chiefly a howling wilderness. But although in a distant land from the society of his friends, and surrounded with wild beasts, and an uncultivated forest lying before him, he nevertheless submitted to all these trials which are incident to settling a new country, with more than ordinary resignation. In this remote situation he was deprived of the preached gospel for a while,--but at length the Baptists, and afterwards the Methodist ministers visited his neighborhood, and under the improvements of the latter he was brought to the knowledge of the truth as it is in Jesus--finding his views more in unison with the Methodists than with any other society of Christians, he united with them, and to the day of his death supported a good profession, which was upwards of twenty years.

This good man was subject to much bodily distress by reason of the rheumatism, which attended him during the last years of his life; and as some of the joints of his fingers were dislocated by it, together with other complaints which attended as he drew near the close of life, rendered his situation extremely afflictive. But we say it to the praise of God's grace, he seemed in the midst of all his distress, to rejoice in a firm persuasion that all these things should work together for good, and terminate in a far more exceeding and eternal weight of glory. With these comfortable views of his situation he would often say to his anxious friends and neighbors, who were attentive to him in his distress, "I shall soon be more than conqueror through him that loved me"--and though he lay me, yet will I trust in him." "Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me: thy rod and thy staff, they comfort me." So comfortable was his mind while contemplating on the perfection and glory of God, that (as I am credibly informed,) he united with the heavenly hosts in the language of the scriptures in saying, "Blessing and glory, and wisdom, and thanksgiving, and honor, and power might be unto our God for ever and ever, Amen." Interested as he was for the salvation of his kindred and friends, it seemed as though he could not say enough on the great concerns of their souls; and particularly to prepare their minds for the parting scene, he was led out in prayer to God that they might be prepared to meet him in heaven. With great deliberation of mind, he made arrangements for his funeral, selecting the preacher, and the 37th Psalm to be read, and the 37th verse of the same for the text. Having committed and commended his relatives and friends into the hands of God, using in the last words which he was heard to speak, the most impressive language of scripture; "and let all the people say amen," he departed this life on Saturday, the 4th of December, 1824. Thus, died this aged Christian, in the 86th year of his life, having lived in a married state upwards of 62 years; leaving a numerous posterity to mourn his absence,--6 children, 59 grand-children, 55 great grand-children, making in all 120, exclusive of the adopted children; the greater part of whom attended the solemnities of the funeral, and saw with deep interest the remains of their kindred progenitor inclosed in the mansion of death. O may they live the life of the righteous, that their last end may be like his.

BENJAMIN BURNHAM.

MINISTERS' DEPARTMENT.

Death-bed Observations of Mr. Shepherd to young Ministers.

After observing to them their work was great and called for great seriousness, he told them three things. First, That the studying of every sermon cost him tears. Secondly, Before he preached any sermon, he got good by it himself. Thirdly, He always went to the pulpit, as if he were to give up his account to his Master.

PULPIT ELOQUENCE.

The following is the conclusion of a sermon, by the Rev. Dr. Griffin, President of Williams College.

"Now, then, my friends, my reasons are all before you, and I hope to be justified by your consciences, while I execute the commission given me in the text. God hath said to the wicked, 'O wicked man, thou shalt surely die,' and the watchmen are commanded upon their peril, to sound the alarm. I, therefore, solemnly declare, in the name of God, that there is a dreadful war waged by all the divine perfections, against sin--that the sacred rights of heaven have taken the field--that every glory of the godhead holds a livid lightning pointed at every sinful thought--that the inviolable honor of heaven's King is enlisted, against coming down to crush a rebellious world. In explicitly solemn tones, I declare, as my office obliges, and call every angel to witness, that in this war, God is right and the world is wrong. These great truths, while I live, I will declare, and hope to pronounce them with my dying breath--God is RIGHT and the world is wrong. I wish they were set forth in broad letters upon every forehead, and with a pen dipped in heaven were written upon every heart. I wish they were set upon the frontispiece of every book; and posted in sun-beams at the corner of every street--that they were graven with the point of a diamond on the rock for ever--GOD IS RIGHT, AND THE WORLD IS WRONG! I would that these ponderous truths

THE HERALD'S HARP.



THE MISSIONARY'S BURIAL.

BY JAMES MONTGOMERY, ESQ.

The body of the Missionary, John Smith, who died February 6, 1824, in prison, under sentence of death by a Court Martial at Demerara, was ordered to be secretly buried in the night, and no person, not even his widow, was allowed to follow the corpse. Mrs. Smith, and her friend Mrs. Elliott, accompanied by a free negro, carrying a lantern, repaired before-hand to the spot where a grave had been dug, and there awaited the interment, which took place accordingly. His Majesty's pardon, annulling the unjust condemnation, (facts subsequently known having proved his innocence,) is said to have arrived on the day of the unfortunate Missionary's decease, from the rigors of a close confinement in a tropical climate, and under the slow pains of an inveterate malady previously afflicting him.

Come down in thy profoundest gloom,
Without one vagrant fire-fly's light,
Beneath thine ebon arch entomb
Earth, from the gaze of Heaven, O Night!
A deed of darkness must be done,
Put out the moon, hold back the sun.

Are these the criminals that flee
Like deeper shadows through the shade?
A flickering lamp from tree to tree,
Betrays their path along the glade,
Led by a negro--now they stand,
Two trembling women, hand in hand.

A grave, an open grave appears,
O'er this in agony they bend,
Wet the fresh turf with bitter tears,
Sighs following sighs their bosoms rend.
These are not murderers--these have known